

JEAN PAUL AND HIS RELATIONSHIP TO
THE PEDAGOGICAL THEORIES OF HIS DAY

BY
GILBERT CLARENCE KETTELKAMP

A.B., University of Illinois, 1928
A.M., University of Illinois, 1931

AN ABSTRACT OF A THESIS
SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN
GERMAN IN THE GRADUATE SCHOOL OF
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JEAN PAUL AND HIS RELATIONSHIP TO THE PEDAGOGICAL THEORIES OF HIS DAY

The purpose of this study is to discuss Jean Paul and the significance of his pedagogical ideas, as well as his relationship to pedagogical theories of his day. The study, with but few exceptions, is limited to those men with whom Jean Paul had personal contact, or of whom he spoke in his extensive works.

This work has been divided into five major areas, as follows: the pedagogical theories of Jean Paul; Jean Paul's relationship to the pedagogical theorists, so-called because of their interest in the practical aspects of education; the author's relationship to the literary men and philosophers, all of whom were more or less interested in educational problems; minor relationships; and an evaluation of Jean Paul's pedagogical theories based upon their practicability and psychological soundness.

The close of the eighteenth century and the opening of the next were characterized by the special attention directed toward educational problems. Even such outstanding literary figures as Goethe and Schiller expressed pedagogical views in their works, while men like Rousseau, Pestalozzi, and Herbart definitely helped to shape the educational thinking in both the home and the school. Among these writers appeared Jean Paul Friedrich Richter, whose works today are again attracting interest. As scholars continue to study Jean Paul with growing interest, it is possible they will appreciate increasingly the rich literary and pedagogical heritage which he left behind.

Jean Paul's chief pedagogical views appear in his treatise *Levana oder Erziehungslehre*; however, ideas on child training are scattered throughout all of his writings. To say that these works lack a certain unity is a just criticism and probably accounts for a variance in public interest. Jean Paul was

a man of many ideas, but a man who found himself unable, apparently, to face the task of bringing these ideas together into an orderly organized form. With him phantasy and realism make their appearance side by side. His style is a blending of "Philosophy and Poetry," as Carlyle says. It is this quality which makes it difficult to read Jean Paul, but it is also this quality which provides a wealth of ideas which can be appreciated and understood only by repeated reading.

Jean Paul's first novel, *Die unsichtbare Loge* (1792), contains numerous valuable suggestions on education; although it may not be a typical "Erziehungsroman." In it the child Gustav is withdrawn from the world and trained by a "Genius" who represents all the desirable qualities of an ideal teacher. The teacher directs the pupil rather than corrects him and herein practices one of the fundamental theories in Jean Paul's educational thinking. Jean Paul also stresses the fact that the child as an individual is to be given recognition in preference to any theory or system. The child is to be taught to recognize the relationships between various factors of knowledge and to acquire thereby the ability to develop himself. A second novel, *Hesperus* (1794), again includes pedagogical themes and opinions, but it, like the *Unsichtbare Loge*, is also lacking in unified structure. This fact, however, does not detract decidedly from its pedagogical value wherein it brings out portrayal of character in particular instances. These separate parts, at times poorly connected, are the real sources which hold Jean Paul's ideas and philosophy. In many instances it is best to examine these quite apart from the novels as a whole.

Jean Paul believes firmly that instruction does not change the individual, but only directs his development. He says pointedly, "dass aller Unterricht nichts in den Menschen bringe, sondern nur das Dagewesene bezeichne und ordne."

In his *Titan* (1803), Jean Paul reaches a development not found in his preceding works. There is more unity, and his objectives are much more clearly defined. Too, by supplying several teachers, Jean Paul makes possible the full harmonious

development which he regards as necessary. This is a more practical idea than the use of a "Genius." The *Flegeljahre* (1804), also contains a pedagogical theme. In his *Bemerkungen über den Menschen* appear a number of aphorisms pertinent to the training of children; while his idylls, *Schulmeisterlein Wutz* and *Quintus Fixlein* deal largely with teachers and their problems. In a number of these later works we find reflected the genial philosophic attitude which characterizes Jean Paul very well.

In 1806 appeared the *Levana oder Erziehungslehre*, a pedagogical treatise of significant rank. However, since the work does not follow a definite organized plan, as Jean Paul himself admits, its real spirit has often not been revealed in superficial reading. Yet back of it there appears a philosophy of kindness and love which makes it unique. Its author appears as a keen, thoughtful observer of children, who understands the motives upon which their lives are built. His statements are often based upon principles which appear psychologically sound. The work itself is really a collection of observations and suggestions which a reader must study separately to gain their full meaning. Chapter headings such as *Bildung zur Religion*, *Spiele der Kinder*, and *Strafen* indicate the varied themes of the treatise. His work is not original in every respect, for he draws freely from his contemporaries. Too, he comments rather humorously upon the ease with which such a work may be written by using the many sources available, but he adds, "Es ist schwer, ich meine das Ziel, nicht das Mittel." Furthermore, he believes it is necessary to use observation as a basis for making such a work valuable.

In comparing objectives in education, it is interesting to note that Jean Paul's early statement, "Jeder von uns hat seinen idealen Preismenschen in sich, den er heimlich von Jugend auf frei oder ruhig zu machen strebt," is very similar to Dilthey's more recent statement, "Die Aufgabe der Erziehung ist die Entwicklung des Individuums durch ein absichtliches System von Mitteln zu dem Zustand, in welchem dasselbe alsdann selbständig seine Bestimmung zu erreichen vermag." Jean

Paul emphasizes the duty of the teacher to help unfold but, at the same time, preserve the individuality of the child. Furthermore, the child is to be trained for the future rather than for the present.

In religion Jean Paul hopes the child will learn to know the real spirit of God; he calls this spirit "Die Poesie der Moral." He opposes the use of meaningless words in prayers and religious ceremonies. Children should be taught to observe those forms which they are capable of understanding; this will lead to favorable impressions and responses. Fables are excellent for teaching children, but the moral should not be made too obvious.

Jean Paul looks favorably upon outdoor physical development and upon temperance in food and drink. He regards play as a learning exercise and himself says, "*wahrlich die Spielstunden sind nur freiere Lehrstunden.*" Herbart and Schleiermacher carry on with this idea, but Jean Paul stands as a pioneer in giving play this significant position. Jean Paul also stresses the value of love and affection in training children. His own words in this respect carry a most pointed meaning, "Liebe ist den Kindern deutlicher als Verstand und mimischer —warum nicht immer Liebe?" He believes it is a child's inherent right to be loved. With parental love he associates the idea of parental example as a means of instruction. He believes this is more valuable than discipline. He regrets that punishment must be discussed; however, if it must be used, it should be made as just as possible. He suggests that it might be better to reward virtue than to carry out punishment. In his spirit there is never an attitude of retribution. Even in his attitude toward lying there is clearly an attempt to avoid the use of punishment except where the offense is deliberate. Young children, he feels, often speak from an inspired imagination rather than from an attempt to tell a falsehood.

As a teacher Jean Paul is naturally interested in schools and subject fields. His entire emphasis is upon creating a cheerful, pleasant atmosphere. Interest he regards as an essential motivating factor. He believes writing is a funda-

mental learning process, and he stresses its use in the classroom. A native language should be learned well, but a knowledge of a foreign language is of assistance in understanding a native language. He opposes the teaching of useless grammar rules; although he admits a study of grammar may be helpful in developing reflective thinking. Nature study to him is one of the most interesting, as well as one of the most valuable subjects, largely because of its close association with the daily life of the child.

The aim of education, as Jean Paul sees it, is to make possible the self development of the child into a harmonious individual. Back of his deep love for children stands an appreciation for them as to their individual characteristics. He sees in the home with father and mother the ideal training ground for the child; although his early novels follow Rousseau's idea in rearing the child away from the parents. He believes in the innate goodness of the child and so tries to understand the urges and drives which motivate it. As a teacher and parent he wants to understand so that he may be just; he wants to love so that he may succeed.

Several of the writers of Jean Paul's day were especially interested in the practical aspects of education, and in this group are such men as Rousseau, Basedow, Pestalozzi, and others. It is true Rousseau might not be classified as a pedagogue in the strictest sense of the word, but his *Émile* certainly discusses practical problems. Also in this group of writers are the followers of the Philanthropin school, and another small group of men who give particular emphasis to religious ideals.

Rousseau's *Émile* appeared in 1763, and throughout this work he emphasizes the idea of the innate goodness of the child, a point which Jean Paul likewise recognizes. Rousseau's aim in education is to make a rational being out of his pupil, but, like Jean Paul, he also hopes to bring happiness to the child. Jean Paul recognizes Rousseau's influence when he speaks of "Rousseau's geflügelte Samenkörner aus Frankreich." Rousseau thinks the child is not able to comprehend religious ideals before the age of adolescence. Jean Paul criti-

cises Rousseau for this view and expresses the belief that certain phases of religious training may be adapted to the child at even an early age. Like Jean Paul, Rousseau believes in presenting religious principles by means of Bible stories. The differences in religious viewpoints are really not very sharp between the two men. Rousseau states that parents are largely responsible for removing environments which might tend to create a need for punishment. In his *Kampaner Thal* Jean Paul chides Rousseau for his overly conservative attitude in sparing the rod. Also in the *Levana* he states that Rousseau is not in a position to support the views concerning punishment which he himself holds. In regard to falsehoods Rousseau suggests that the parent should not believe the child for some time after it has told a lie. Jean Paul condemns this action as defeating the very principle which it sets out to correct. On the question of love of home and parents Rousseau has little to say except that nature intends for the child to be loved. Both writers have a sympathetic attitude toward the play of children. In physical and mental development Jean Paul places emphasis upon the imaginative side, whereas Rousseau stresses the practical development of mind and body. Rousseau gives little attention to writing, while Jean Paul regards it as very worthwhile. The latter acknowledges a number of Rousseau's influences, but Walter Brangsch points out that the forty years intervening between the major pedagogical works of the two men would allow for other influences to come in upon Jean Paul. The differences between the two men really appear to be the differences between the German and French philosophies of life, especially as they concern the emotional side of the child.

Basedow was a close follower of Rousseau and founded his school in Dessau upon the latter's principles. Along with his followers he established what was called the school of Philanthropinism. Jean Paul was familiar with Basedow's *Philalethie*, *Methodenbuch*, and *Elementarwerk*, all of which were pedagogical. In his chapter on commanding, Jean Paul mentions that his ideas coincide with those of Basedow, in

contrast to those of Rousseau. Yet he calls Basedow the "Verleger und Übersetzer Rousseaus in Deutschland." Basedow explains his own practical pedagogical aim "die Kinder zu einem gemeinnützigen, patriotischen und glückseligen Leben vorzubereiten." His emphasis upon the happiness of the child is characteristic of the Philanthropinists, and in this Jean Paul supports him. Basedow's chief interest in education lies in schools. In religion he is much more fundamental than Jean Paul and is interested in theological aspects which are of slight concern to the latter. Basedow supports Rousseau's idea of delayed religious training. Where Basedow advises an indifferent attitude toward children after punishment, Jean Paul writes, "Gibt es etwas Schöneres als eine Mutter, die nach dem Strafen weich-ernst und trübliebend mit dem Kinde spricht?—doch gibt es etwas Schöneres: einen Vater, der dasselbe thut."

Basedow suggests two means for improving the schools of his day; he wants better schoolbooks and better training for teachers; Jean Paul agrees with the latter point and believes better teachers are needed to make school work more interesting. A number of Basedow's views are used by Jean Paul as long as they fit in with his own philosophy of education; whenever they differ, he breaks away sharply. In Basedow's spirit there is a distinct trace of severity in contrast to Jean Paul's genial humor and tolerance.

Pestalozzi was probably one of the most popularly known educators of Jean Paul's day. The latter was familiar with Pestalozzi's novel *Lienhard und Gertrud* and his *Buch der Mütter*. Jean Paul refers to Pestalozzi frequently, and both men agree that education should make possible the full development of the individual. Pestalozzi, however, directs his attention to the lower classes and makes no mention of "Prinzenziehung." In his *Kampaner Thal* Jean Paul gives recognition to this attention of Pestalozzi's to the lower classes. The styles of the two men differ sharply: Pestalozzi leaves the reader with the feeling that he is being preached to, while the touches of poetic prose which add beauty and charm to

Jean Paul's writings are lacking in Pestalozzi's works. The latter, however, writes for those classes generally lacking in literary background. Both men place special emphasis upon the home, for from the home comes the love which both regard as vital to education. In studies Pestalozzi believes the mathematical subjects are especially significant because they present indisputable truths. Jean Paul speaks of Pestalozzi's method of moving to more advanced problems step by step as "Pestalozzi's arithmetischer lichtstätiges Anhäufen und Verlängern arithmetischer und geometrischer Verhältnisse." Both men see that the success of their teaching is based upon the retention of pupil interest. Pestalozzi hopes to set up a definite pedagogical system, while Jean Paul hopes only that his ideas may reach the home and be of use there. Münch calls the two men "die beiden grössten Menschen-, Kinder-, Erziehungs-freunde ihrer Zeit, und auch die eindrucksvollsten, . . ." It is the spirit of these two men probably more than the popularity of their works that carried over into following generations.

Associated with Basedow at Dessau were a number of men who were also interested in Philantropinism. Among these was Christian Salzmann, whose school at Schnepfenthal remained active into the close of the nineteenth century. Jean Paul was familiar with Salzmann's pedagogical works, *Krebsbüchlein*, *Ameisenbüchlein*, and *Konrad Kiefer*. Both men believe in the innate goodness of the child, a point which Salzmann stresses especially. He believes children should be convinced to do what they are to do, rather than to be forced to do it; thus they will never need to do anything against their will. He advises that commands be stated as suggested questions, and that teachers take an active part in the games of childhood to gain the confidence and love of children. He even raises the question if it might not be possible to use play as a means of teaching religious principles. Both men hope to develop the child's affection for animals as well as for humans. Jean Paul's simple words carry a direct approach to this idea, "Und endlich, ihr Eltern, lehrt lieben, so braucht ihr keine zehn Gebote." As a whole Salzmann's general philosophy

of education seems to agree rather closely with that of Jean Paul's; their differences are largely differences of degree rather than of principles.

Johann Heinrich Campe, also associated with the Philanthropinists, is especially known for his German version of the Robinson Crusoe story. Many of Campe's pedagogical viewpoints are presented in his *Theophron*. Johann Gutsmuths wrote an excellent work on physical training and play called *Gymnastik* (1793). Its general theme is not unlike that found in Jean Paul's own view on play and physical development. Friedrich Gedike, Peter Villaume, Christian Weisse, and E. Chr. Trapp also carried out some of the Philanthropin ideas and are all mentioned by Jean Paul. Thus it is clear that the latter had contact with a considerable number of this group of schoolmen.

A small number of men especially interested in religious aspects are also included in the so-called pedagogical theorists. In this group is August H. Niemeyer, whose *Grundsätze der Erziehung und des Unterrichts* (1796) was widely known, going through five editions in a short time. Jean Paul mentions this work, which has a rather practical organization. Niemeyer stresses the religious aspect and the study of the languages, giving more attention to grammar than Jean Paul gives. There is lacking, however, an appreciation of the child's point of view. Another member of this group is Friedrich H. C. Schwarz, an intimate friend of Jean Paul's, the latter having lived in Schwarz's home for some time in 1817. The latter's *Erziehungslehre* (the first part appeared in 1802) is frequently referred to in the *Levana* and no doubt influenced Jean Paul considerably. In the 1828 edition of his work Schwarz refers repeatedly to ideas in the *Levana*. He is interested in the scriptures, by means of which he hopes to bring the child to a level of "Gottähnlichkeit." Johann Michael Sailer with his book, *Über Erziehung für Erzieher*, Friedrich Schleiermacher with his "Predigten," and Ernst Moritz Arndt conclude this group of figures.

The second major group of writers include most of the

literary and philosophical figures of the time. Naturally, their interests in the pedagogical field are somewhat secondary; yet, almost without an exception, they present certain philosophies which are pertinent to education. Jean Paul belongs to both groups, for the *Levana* places him with the practical theorists and his novels and philosophical works with the second group.

Wieland and Lessing are the first two of these men to be considered. Jean Paul is familiar with Wieland's *Agathon* (1767), *Aristipp* (1800) and *Der goldene Spiegel* (1795). Both Wieland and Jean Paul are interested in the training of princes, and both use the theme of rearing the child away from the home; Wieland's influence on this point is evident in the *Unsichtbare Loge*. Wieland believes that it is the duty of the state to educate the child, and he centers his attention upon the teacher rather than upon subject fields. Both men stress the need for physical development and picture a congenial relationship between pupil and teacher. In *Aristipp* considerable attention is given to the training of girls; Jean Paul appears to use a number of these points.

In 1778 Lessing visited Campe's school near Hamburg and later wrote to Campe suggesting "rohe Menschen lieber bilden, als schon gebildete umbilden zu wollen," thereby indicating an active interest in education. In his *Erziehung des Menschengeschlechts* (1780), appear some very definite views on philosophy and education. He wrote some fables also which were to be used for school purposes. In religion there is an interesting difference; in contrast to Jean Paul's orthodox views, Lessing regards Christ simply as a great teacher of mankind. In one of Jean Paul's early essays on world religions appear a number of ideas evidently taken directly from Lessing. The latter, in contrast to Jean Paul, regards the Bible simply as a book written to direct the Hebrew people. Regardless of certain differences of viewpoint it appears that Lessing left a number of definite impressions upon Jean Paul.

Herder and Johann Georg Hamann are other writers placed in this group. Herder frequently exchanged material

with Jean Paul, and the latter spent considerable time in the Herder home. Herder's wife, Karolina, was also one of the first to write a letter of appreciation to Jean Paul in regard to the *Levana*. Herder never collected his pedagogical works for publication, and so his *Schulreden* did not appear until after his death. It is also somewhat uncertain if Jean Paul was familiar with the *Reisejournal* written in 1769. However, he did read the *Ideen zur Philosophie der Geschichte der Menschheit* and spoke highly of it. Both men believe that the individual at birth possesses all the potentialities for his later development. Their views on religion are very much alike; Herder remarks, "Zur Humanität und Religion ist der Mensch gebildet." He sees in fables and Bible stories an ideal means of teaching; his own *Palmblätter* are mentioned by Jean Paul as being among the best stories to be given children. Both men believe that the child is definitely in need of social life. Herder is very much interested in a "Nationalerziehung." In the schoolroom he recognizes interested activity as the best means of controlling discipline. He recognizes geography as basic for the teaching of history, a point which Jean Paul likewise brings out in his *Titan*. Jean Paul appears to be familiar with Herder's general philosophy as portrayed in the *Ideen* and agrees with it in a number of instances. Max Kommerell comments as follows on Herder's influence: "Der Erwecker Goethes wurde noch der Lehrmeister Jean Pauls."

Hamann's influence must have reached Jean Paul, for he was familiar with the former's works. Hamann was an active pedagogue whose attitude toward children can be gained from his words, "Unsere Kinder sollen erst Christen hernach schöne Geister, und wenn sie können, auch Philosophen werden; . . ." He and Jean Paul both oppose the rationalization of the eighteenth century. Like Jean Paul he has a high regard for the works of antiquity. The similarity of his view to that of Jean Paul's can be gained from his words, "Kinder müssen sich selbst erziehen und durch eigene Erfahrung klug werden."

Schiller is influenced by Rousseau and presents many of his views pertinent to education in his *Briefe über die ästhe-*

tische Erziehung des Menschen. His philosophy is really that of Kant's, based upon a dual conception of the world as we see it and as it really is. Schiller's statement, "Jeder individuelle Mensch, . . . trägt der Anlage und Bestimmung nach einen reinen, idealischen Menschen in sich," is very like Jean Paul's view. Schiller hopes to see the development of the physical in the individual so that the spirit may be released into aesthetic freedom. In their conception of play their views are alike except that Jean Paul regards play as a training exercise. Schiller, like Jean Paul, believes the real teacher should find inspiration in his work. Both recognize the fundamental potentialities within the individual and see the need for making possible their full development.

Jean Paul admired Goethe and read the first part of his *Wilhelm Meister* when still a young man. We find the educational aims of the two men resembling each other when we examine Goethe's "Vollkommener Mensch" and Jean Paul's "Idealmensch." Goethe's *Lehrjahre* (1796), *Wahlverwandtschaften* (1809), and *Wanderjahre* (1821), all contribute definite pedagogical ideas. Because of its late date, however, the last mentioned work could scarcely have had any particular influence upon Jean Paul. Both men use the "Genius" idea of training in early novels, but Jean Paul drops it in later works. Too, both recognize the importance of the teacher's personality and subject field preparation, as well as the value of affection in any training program. In his *Wanderjahre*, however, Goethe suggests a "Pädagogische Provinz" based upon certain socialistic ideals; but even here he recognizes individual differences. The attention to the imaginative side of play finds a common ground with both men. Jean Paul recognizes Goethe's interest in natural science as a worthy one; Goethe also recognizes Jean Paul's ability, for in 1814 he wrote to Knebel, speaking very highly of the second edition of the *Levana*. The two men are largely alike in that they appear to understand human nature.

Jean Paul mentions Immanuel Kant and Johann Gottlieb Fichte repeatedly and gives evidence of their influence. Both

Kant and Jean Paul believe in a deity; too, they feel that religion should be made pleasant. Jean Paul condemns both Kant and Rousseau for their attitude in not believing the child after it has told a falsehood. Kant believes the weakness of the child's character must be eliminated before there can be proper growth, while Jean Paul's belief in the innate goodness of the child does not support such a view. Kant stresses the development of the intellect to perfect the individual and gives little or no attention to parental example; there is no evidence of affection as seen in Jean Paul. Rationalism appears to be the basis of Kant's pedagogy.

In spite of Fichte's and Jean Paul's friendship the two men agree on very few points. Jean Paul does not approve of Fichte's unorthodox religious viewpoint. Like Kant, Fichte stresses rationalism which Jean Paul fears and opposes in his *Titan*. Jean Paul believes Fichte overlooks the imagination and the emotional reaction of the individual, especially in his *Reden an die deutsche Nation*, in which he proposes that the state take the child from the home and train it.

Jean Paul is one of the first to recognize Herbart's *Allgemeine Pädagogik* and to give it a critical evaluation. He is critical mainly of Herbart's method of generalization. The relationship between the two, although limited, indicates certain similarities of viewpoint. Both recognize the teacher as the guiding spirit of learning situations and advise close fellowship between pupil and teacher. Herbart follows Jean Paul's lead in emphasizing play for the child, and both appear to recognize certain fundamental principles in so doing.

Jean Paul read Johann Baptist Graser's *Divinität der Menschenbildung* before completing his second edition of the *Levana*. Graser is interested in developing mankind toward a realization of divine life, and believes it is the duty of education to do this. Jean Paul scarcely appreciates Graser's theological approach and suggests that he write a worthwhile account of his educational practices instead.

Friedrich Jacobi introduced Jean Paul to a study of philosophy. Always close friends, they hold similar views on re-

ligion and oppose dogmatic teachings; both keep in mind the need for the development of the individual. Jean Paul's following words express his attitude toward his friend: "Jacobi, Herder—und wenige Ebenbilder—brachten in die Weisheitsliebe (Philosophie) Liebeweisheit." Heinrich Stephani concludes this group of philosophical figures. His *System der öffentlichen Erziehung* (1805), advocates that the state is largely responsible for the education of its people. He especially emphasizes the need for well trained teachers. In general Jean Paul's contacts with the philosophical thinkers of his day are rather extensive, and a number of his pedagogical viewpoints indicate their influence upon him.

Jean Paul refers to a considerable number of minor figures. A few of these are of earlier dates; yet he read their works, and they helped to shape his views on education. He speaks of Fenelon, Mad. Necker, Mad. de Stael, John Locke, and Claude Helvetius. As will be recognized, all of these figures were from France and England; in Germany there were August Francke, Johann Lavater, Karl Philip Moritz, Adolf Krummacker, Christoph Hufeland, and Friedrich Niethammer. Friedrich Fröbel, well known in educational circles, scarcely appears in a study of Jean Paul because his activity came too late in the life of the latter. Charlotte von Kalb and Lorenz Wagner are also mentioned in connection with educational plans. The many contacts which Jean Paul had with so many minor figures indicates the broad extent of his educational activity. He is generous in his recognition of the men from whom he obtains ideas; others draw from him during the next decades without so much as mentioning his name.

Jean Paul never forgets that the child is an individuality, and he himself tries to see life from the child's point of view. He is able to do this because he never loses the imagination which he had as a child. This fact is evidenced by writers of that day as well as by modern critics. His poetic style, however, lessens the scientific value of his works.

In evaluating the principles of Jean Paul's work, an attempt has been made to view them on the basis of their

permanent qualities and psychological soundness. Jean Paul himself uses a psychological procedure in making deductions on the basis of observation. He holds that the child's training begins at birth. He disregards the probability of prenatal influences on the ground that children from the same mother are different. He recognizes the importance of first impressions and regards the first year of training as the most significant in the life of the child. He discusses the conditioning process necessary to change habits or impressions. He is most interested in individual differences and believes that the child at birth carries all the potentialities for its future development; it is the duty of education simply to release and guide these since it can not change them. Training by example he regards as more significant than textual teaching because of the child's tendency to imitate. He regards interest as a basic factor for learning and emphasizes its use in the classroom. He believes the use of rewards may be harmful because of the attendant diversion of the child's attention. He associates imagination and play and believes the latter is a distinct learning activity. On this point he is a pioneer. He believes playthings should be crude to permit the use of the imagination. His attempt to develop wit in his pupils at Schwarzenbach is significant because it indicates an attempt at a pedagogical experiment. He explains on a genetic basis the ability of the child to learn to speak; he believes the child is born with the ability to acquire its mother tongue. Writing he regards as a definite learning exercise.

Jean Paul's high regard for the love and affection which should be extended to the child for the best possible response is probably one of his most significant contributions to education. This makes it possible for him to recognize the speech of early childhood as playful imagination rather than as an attempt at untruthful speaking. His belief in the innate goodness of the child gives his philosophy a touch of optimism, even though the belief itself may be partly in error. He recognizes that the teacher himself must exemplify those qualities of character which he hopes to teach. Jean Paul's contri-

butions to education are significant, but what makes them doubly so is that he lives the philosophy which he teaches. He is truly a teacher, a writer, a philosopher, and an interpreter of human nature.

VITA

Gilbert Clarence Kettelkamp was born near Nokomis, Illinois, September 26, 1903. He attended the local public schools graduating from the Nokomis Township High School in 1922. The next three years he taught near his home and attended the University of Illinois during the summer months. In 1925 he enrolled in the winter session and continued in attendance until he received his A.B. degree in 1928. After teaching in the Olney Township High School, Olney, Illinois, from 1928-1930, he returned to the University of Illinois as part-time assistant in German and continued his graduate study for an A.M. degree which he received in 1931. He became a member of the faculty of Thornton Township High School, Harvey, Illinois, the same year and in 1934 took over the teaching of German in the junior college at this same location. From 1935-1937 he also served as class principal in the high school. In 1937 he returned to the University of Illinois as Instructor in Education and Head of the Foreign Language Department in University High School. He also continued his graduate work in German.

He has made contributions to *School and Society*, *The Modern Language Journal*, and a University of Illinois Bulletin on *Library Enrichment Hints* in a series on *Ways to Better High Schools*.

